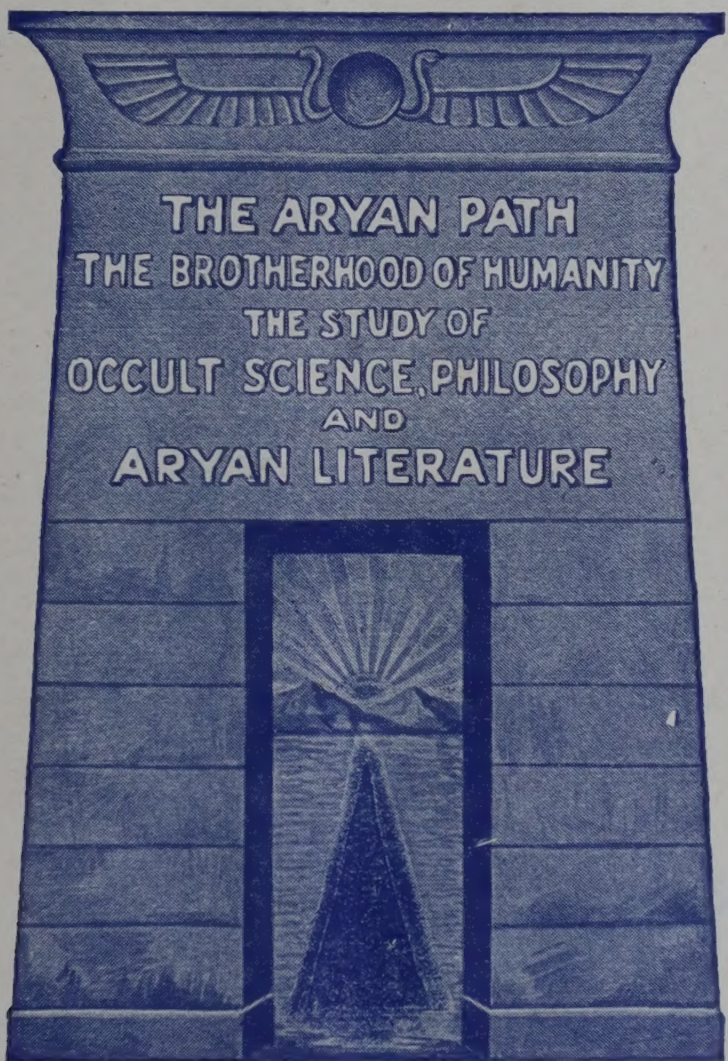




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XVIII No. 11

September 17, 1948

We must enquire into the meaning of Discrimination. It is a faculty, or power, whose range and value depend entirely upon the knowledge and understanding of the individual using it. All men use this faculty but in as many different degrees as exist between the densest ignorance and the highest intelligence and wisdom. It may be called the ability to do the right thing, at the right time, and in the right place, on every plane of action. This necessitates a universal point of view, an understanding that covers the whole of nature, and a universal application of both.

—ROBERT CROSBIE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th September 1948.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1948.

VOL. XVIII. No. II

THE PROTÉGÉ AND THE PERSONALITY

“Our greatest trouble is to teach pupils not to be befooled by appearances.”

—MAHATMA K. H.

“Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.”—H. P. B.

In human Personality are focussed all the forces of the separative tendency inherent in Matter and therefore belonging to the dark side of Life. That Personality is the lowest of the triple Egoity, Aham-kara. This Aham-kara, says *The Secret Doctrine* (I. 260), is “dark Egotism, the progeny of Mahat, on the lower plane.” The first-born of this dark Egotism who is the last to die is Abhiman, Pride. Abhiman itself has two aspects—Self-Respect which tends upwards and the lower self-respect which develops the haughty fool who enjoys prideful solitude and perceives no one but himself. To respect the Self within, to acknowledge our obligations to It, to try to listen to Its voice when mundane noises try to drown it—this is performing Yoga of Self-Respect to attain to the status of the Protégé on the way to becoming a regular Disciple.

The personal ego hides the real Ego. So many, even among the aspirants who study the Esoteric Philosophy, fall under the subtle dominance of their own personalities to such an extent that they are not able to recognize within themselves the activities of pride. Their respect for the Divine in them, let alone the Eternal, is somewhat scanty. This lack of Self-Respect is proportionate to the sufficiency of self-esteem. “Where is there another like me?” says the one fully developed in the lower self-respect. Not in so many words; but in the feeling of self-esteem such a one is

clothed. His words may sound humble, but very often they subtly hide pride and conceit.

In Theosophical history examples of inner successes are not generally known. Those protégés were men of real Self-Respect who remained hidden. They were dubbed by some “blind believers in H. P. B.” For a couple of names, *e.g.*, of Damodar and W. Q. Judge who were successes, we have a score of names of failures; but in the eyes of the befooled public they pass off as great, grand and glorious winners in the race of life.

Our perception of other people's failings is often involved with the workings of our own personality, and our own lack of power to discern the glamour under which we have been living. Unless we ourselves are men of true Self-Respect how can we discern the hidden greatness or sweetness in others who respect the Soul within, always striving to be guided by the Inner Ruler? Even when we possess a natural integrity and respect the Soul within, we are not always able to evaluate another whose virtue may be obscured by his vice. *E.g.*, a virtuous woman of self-respect may not, often does not, discern the moral powers of a prostitute which are obscured by her vicious existence. Only when the strength of the Inner Warrior sufficiently supports the outer man does the latter become mellowed by the light of love which is understanding.

Among the strivers for spirituality are found

two types: (a) Men of "strong" personalities, with capacity to shine in public places,—in legislatures, in scientific societies, in pulpits and on platforms; of such a Master once wrote—"What are these, pray, to his true Self that you cannot see?" That inner was not as good on its own plane as the outer "strong" personality. One's personal powers do not always confer on him "fitness for occult research," or "trustworthiness to keep our secrets"; such cannot rise to the status of the protégé, let alone of the disciple. In such the Light of the Spirit burns low and dim. (b) Men of inner Egoic strength whose knowledge and virtue are not able to express themselves fully and who, sometimes, err in the direction of neglecting the development of the personal nature along correct lines. This neglect is a hindrance and the advice of the same Master is that such an individual should set the inner Ego watching the outer one. The outer, neglected, may play the inner "a bad trick some day." The Warrior must ever keep his sword sharpened for battling against the senses.

In a very important department of life the personal man goes wrong when he does not set the Inner to watch over his own outer self, that is, in dealing with others—colleagues and co-students, co-workers and companions. His conceit hardens and he is apt to undervalue and adversely criticize another. When one sets the Inner watching over his own outer self, he realizes what a difficult task it is to control and curb the outer; to make him amenable to the aspirations of the Inner; therefore, seeing the limitations of the outer in another he is apt to be more charitable, more considerate towards him.

The conflict between one's own inner aspirations and outer conceits is not peculiar to oneself. It is a universal phenomenon. In the maddening world, in the midst of many motions of mind and body, we are apt to forget that others also are carrying on an inner conflict. This forgetfulness is due to our own self overlooking the truth of our own conflict. In the mundane affairs we overlook the very existence of the Lord and the Friend and we are under the dominance of the separated, and further separating, lower man. Bereft of the true Friend we are apt to make enemies or false and dangerous friends in the outer world. Without the Light of the Lord we walk in darkness, lose our way and scramble for a place in the sun!

The fighters against the lower personal form the company of fortune's favoured soldiers. Such are among the Associates of the U. L. T. They are real students of the art of warfare, who apply in actual practice from day to day the canons of soul science; also, they help in a spirit of friendliness their companions; bent on making known to all the value of the Holy War they join hands in the true service of the Race. Such become Protégés, often unbeknown to themselves.

The ideals of the U. L. T. strike this note: There are two ways of beings in this world—god-like and demoniac. Both are ours to choose between. And even when we have gone wrong the Right Turn is very near at hand. The lines of Virgil translated by Dryden contain the truth, but they need to be meditated upon:

The gates of hell are open night and day,
Smooth the descent, and easy the way;
But to return, and view the cheerful skies,
In this, the mighty task and labour lies.

GANDHIAN PHILOSOPHY AND THEOSOPHY

It will be time enough to pronounce a verdict upon my work after my eyes are closed and this tabernacle is consigned to the flames.

II.—THE RELIGION OF GANDHIJI

Even as a tree has a single trunk, but many branches and leaves, so there is one true and perfect Religion, but it becomes many, as it passes through the human medium. The one Religion is beyond all speech.

After long study and experience, I have come to the conclusion that (1) all religions are true; (2) all religions have some error in them; (3) all religions are almost as dear to me as my own Hinduism, inasmuch as all human beings should be as dear to one as one's own close relatives. My own veneration for other faiths is the same as that for my own faith; therefore no thought of conversion is possible.—M. K. GANDHI

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity.—H. P. BLAVATSKY

Gandhiji called himself a Hindu. But what type of a Hindu was he? Orthodox Hindus opposed him tooth and nail. Gandhiji countered numerous orthodox beliefs and practices, and though he reasoned with love and loved the orthodox and even the fanatical on a reasoned basis he had to pay with his very life the price for his enlightened Hinduism. Who can deny that Hindu orthodoxy is responsible for his assassination? It is, therefore, necessary to determine what he himself implied in his assertion that he was a Hindu. He said:—

For me Hinduism is all-sufficing. Every variety of belief finds protection under its ample fold.

My Hinduism is not sectarian. It includes all that I know to be best in Islam, Christianity, Buddhism and Zoroastrianism.

But which orthodox Hindu would accept the idea that every variety of belief can be included in Hinduism? What is good in other creeds, but not to be found in the Hindu creed, to be accepted!

Further, Gandhiji rejected orthodox views and even attacked several of them. Here is one instance:—

I claim to be as good a Hindu as any orthodox Hindu. I have endeavoured to enforce all precepts of Hinduism in my own life to the best of my ability. I

admit that my ability is small. But that does not affect my attitude to and love for Hinduism. Yet, in spite of all that love for Hinduism, with a due sense of my own responsibility, I am here to tell you that so long as the doors of the Benares temple are closed against a single Harijan, Kashi Vishwanath does not reside in that temple and I could not possibly approach that temple with a belief in its sanctity, or in the faith that by worshipping there I should be purified of my sins. I can have no sense of piety in respect of such a temple.

How can the orthodox who worship at Kashi Vishwanath accept this? Still more—

If untouchability was a part of the Hindu creed, I should decline to call myself a Hindu and most decidedly embrace some other faith, if it satisfied my highest aspirations. Fortunately for me, I hold that untouchability is no part of Hinduism. On the contrary, it is a serious blot upon it, which every lover of it must sacrifice himself to remove. Suppose, however, I discovered that untouchability was really an integral part of Hinduism, I should have to wander in the wilderness, because the other creeds, as I know them through their accepted interpreters, would not satisfy my highest aspirations.

He implies that he would remain a Hindu and by his effort give it a new shape and form. That is why he defines Hinduism as "a relentless pursuit after Truth" and even makes room in its fold for an atheist.

If I were asked to define the Hindu creed I should simply say, search after Truth through non-violent means. A man may not believe even in God and still call himself a Hindu. Hinduism is a relentless pursuit after Truth and if to-day it has become moribund, inactive, irresponsive to growth, it is because we are fatigued, and as soon as the fatigue is over, Hinduism will burst forth upon the world with a brilliance perhaps unknown before.

A moribund and fatigued Hinduism! An orthodox Hindu might well ask—why then call yourself a Hindu? Why not take for your brand of Hinduism a different name?

Quotations can easily be multiplied to show that between Gandhiji's Hinduism and the prevailing Hinduism of the Hindu masses as well as classes there is a fundamental difference. Castes, Untouchability, Animal Sacrifices, etc., are all attacked by Gandhiji and he adds:—

The hoards rotting in the name of religion in the various parts of India have made many of these religious institutions a sham, where they have not become hot-beds of corruption.

The key to his position as a Hindu (which he claims to be) is in this assertion:—"I am a reformer through and through."

He was a Hindu but a Protestant like Luther. He was a Reformer—iconoclastic but constructive, like the Buddha. Like Jesus, himself a Jew, who fought orthodox Jews, Gandhiji, himself a Hindu, tried to chase the money-changers and priests out of the many *Mandirs*, repeating after the Hebrew Pacifist "I have come not to destroy but to fulfil the Law and the Prophets."

He did not destroy without constructing. In attacking animal sacrifices he did not attack sacrifice as an eternal verity but pointed to the true doctrine of yagna as Krishna, Buddha, Jesus, H. P. Blavatsky and others taught it. In destroying Untouchability he offered the truth of Universal Brotherhood. In demolishing the crude notion of infallible divine and revealed books—Vedas, Bible, Koran—he pointed to the existence of the accumulated Wisdom of the ancient sages of every continent.

The Purification of Hinduism was a very prominent plank in Gandhiji's religious platform. But even that plank was not the main one. His personal Religion was the study, application and promulga-

tion of Truth and Non-violence. He called it Satyagraha. Because Hinduism proved to be to him the best and nearest instrument for his Faith called Satyagraha, especially as a born Indian he found in existing Hinduism a promising field for fructifying the seeds of his own personal religion. He assessed religion as "the best armour that a man can have, "but it is" the worst cloak," as H. P. Blavatsky pointed out, quoting the words of John Bunyan. In describing what true Religion or Theosophy is, H. P. Blavatsky quoted the striking lines of Miller—

.....true Religion .

Is always mild, propitious and humble;
Plays not *the tyrant*, plants *no faith in blood*,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour and redress,
And builds her grandeur on the public good.

This admirably describes Gandhiji's Religion. He was not an ordinary Hindu; he was a Satyagrahi, who adopted Hinduism as a channel for the use and propagation of that personal religion. Everything was subservient to Truth and Non-violence. Therefore whatever conformed to or supported Satyagraha, though it went counter to *Shruti* or *Vedas*, *Smriti* or Tradition-Lore, was accepted by Gandhiji. The strength and the breadth of his personal Religion of Satyagraha is implicit in his statement:—

I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran and the Zend Avesta to be as much divinely inspired as the Vedas. My belief in the Hindu scriptures does not require me to accept every word and every verse as divinely inspired. Nor do I claim to have any first hand knowledge of these wonderful books. But I do claim to know and feel the truths of the essential teaching of the scriptures.

In this method or technique he drew his own portrait in the words he uttered about the enlightened Buddha himself. These words contain a real key which unlocks the mind of Gandhiji about himself as a religious reformer of the effete and moribund Hinduism:—

The Buddha was saturated with the best that was in Hinduism, and he gave life to some of the teachings that were buried in the Vedas and which were overgrown with weeds. His great Hindu spirit cut its way through the forest of words, meaningless words, which had overlaid the golden truth that was in the Vedas.

He made some of the words in the Vedas yield a meaning to which the men of his generation were utter strangers, and he found in India the most congenial soil. And wherever the Buddha went, he was followed by and surrounded not by non-Hindus but Hindus, those who were themselves saturated with Vedic law. But the Buddha's teaching like his heart was all-expanding and all-embracing and so it has survived his own body and swept across the face of the earth. And at the risk of being called a follower of Buddha I claim this achievement as a triumph of Hinduism. Buddha never rejected Hinduism, but he broadened its base. He gave it a new life and a new interpretation.

To sum up Gandhiji's position in a few words:—

My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself. My life is dedicated to service of India through the religion of non-violence, which I believe to be the root of Hinduism.

While Gandhiji gave a prominent place to Hinduism in his Credo of Satyagraha, he did not reject other religions. He wrote:—

Dharma, *i.e.*, religion in the highest sense of the term includes Hinduism, Islam, Christianity etc., but is superior to them all. You may recognize it by the name of Truth, not the honesty of expedience but the living Truth that pervades everything and will survive all destruction and all transformation.

Religion as a Way of Life, of Satyagraha—that was Gandhiji's Religion and the Book on which he took his stand to practise Truth and Non-violence, Satya and Ahimsa, was the *Bhagavad-Gita*.

Our next article will be on *The Bhagavad-Gita*—The Bible of the Satyagrahi.

THE HODGSON REPORT AGAIN

A passage in Mr. W. H. Salter's recently published brochure, *The Society for Psychical Research: An Outline of Its History*, makes it necessary in the interest of fair-play and truth to bring forward the facts in connection with the Hodgson report which he mentions.

The story goes back to May 2nd, 1884, when H.P.B. and Col. Olcott were in London, on which date the Council of the two-year-old Society for Psychical Research (a number of whose members

were also members of the Theosophical Society) appointed a "Committee for the purpose of taking such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by members of that body at the time in England, or as could be collected elsewhere." That Committee comprised some of the leading S.P.R. members, Profs. E. Gurney, F.W.H. Myers, F. Podmore and J. H. Stack. Prof. H. Sidgwick and Mrs. Sidgwick were added subsequently, as also Mr. Richard Hodgson, a young University graduate.

Madame Blavatsky and Col. Olcott attended meetings of the Cambridge Branch of the S.P.R. several times by invitation and answered many questions, though H.P.B. refused to produce phenomena for the Committee, her purpose being to promulgate certain doctrines, not to exhibit her Occult powers. She made it plain that the laws governing the production of Occult phenomena would not be revealed for scientific exploitation, but only to pledged disciples.

The Committee set out with a confusion between the involuntary phenomena of Spiritualistic mediums and the deliberately produced phenomena of H.P.B., and with the determination to find physical explanations for metaphysically caused manifestations. Nevertheless, they succeeded in assembling evidence for a wide range and variety of phenomena produced by her during the preceding ten years, in India, America and Europe. Many persons of repute, some of them well-known in England and on the Continent, were among those who testified positively to the occurrence of her phenomena under circumstances that for them precluded any conclusions but that they were genuine.

The Preliminary Report of the Committee made in the autumn of 1884 and circulated within the Society but not published, found it impossible, in the light of the evidence,

to avoid one or other of two alternative conclusions: Either that some of the phenomena recorded are genuine, or that other persons of good standing in society, and with characters to lose, have taken part in deliberate imposture.

Mr. Salter quotes the Committee's conclusion at that time, that

on the whole (though with some serious reserves) it seems undeniable that there is a *prima facie* case for some part at least of the claim made.

He adds:—

The committee recommended sending an observer to India for some months to investigate on the spot. Hodgson, then quite a young man, was chosen for the purpose. He spent several months in India investigating the marvels reported to centre round a Theosophic shrine near Madras. The report (*Proc.* iii) which he made on his return of the tangle of fraud, intrigue and credulity he there discovered placed Mme. Blavatsky's claims in an entirely different light.

Any careful student of the evidence would agree to the existence of the "tangle of fraud, intrigue and credulity" in connection with the investigation, but none of these involved H. P. B. except as their innocent victim. The fraud was perpetrated by the Coulombs, the intrigue was between them and the missionaries, while the credulity was on the part of the inexperienced investigator himself, who, at first favourably disposed, fell so easily a victim to the false evidence assembled by the conspirators against Theosophy.

He brought all the wisdom of his twenty-three years to the consideration of phenomena which had baffled far greater intellects, crowning his unjust interpretations with the fantastic supposition that what had induced Mme. Blavatsky's "ten years' toil on behalf of the Theosophical Society" was her desire to further Russian interests!

The evidence that the phenomena were genuine should have been conclusive. Except the accusations of the Coulombs, the first and second reports of the Committee show no dissenting voice, among the more than one hundred whose testimony was obtained, to their actual production.

When the S. P. R. was founded, its aim was to be, it was announced, to approach the problems connected with the phenomena of various types "without prejudice or prepossession of any kind." But the investigation of the Committee which Hodgson represented was entirely *ex parte*. H.P.B. wrote to Mrs. Sinnett on June 21st, 1885:—

Is it the legal thing in England, to accuse publicly even a street-sweeper in his absence?; without giving him the chance of saying one single word in his defence?; without letting him know even of what he is precisely accused of, or who it is who accuses him and is brought forward as chief evidence. For I do not know the first

word of all this.... Ask him—has he ever confronted me with my accusers? Has he ever tried to learn anything from me, or given me a chance of defence and explanation? NEVER.

And yet, sure of her *bona fides* and bearing no grudge against her enemies, she could write in the same letter: "Poor Myers! and still more poor Hodgson! How terribly they will be laughed at some day!"

It seems very strange that Mr. Hodgson should have made no attempt to question Mr. Judge, who was at Adyar at the time. The latter wrote to H. P. B. on February 5th, 1886, apropos of the S. P. R. Report, published at the end of 1885, "You must have observed that Hodgson has left me out. And yet I am an important factor. I was there. I examined all, I had all in charge, and I say there was no aperture behind the shrine." In an article "The So-called Exposé of Madame Blavatsky," reprinted in *Theosophy* for January 1947 from the *Boston Index* of March 11th, 1886, Mr. Judge wrote:—

Now, I was the third person engaged in founding the society here, in 1875. Have been very active in it ever since. Went to India, *via* London, in 1884. And yet Mr. Hodgson did not interrogate me, nor did he get the facts he relates in his report at first hand.

He says, among other things, that "Mr. Judge, an American, was at Adyar, and was not allowed to see the shrine or its room." This is false. I went to India expressly to be concerned in the coming *exposure* by the Coulombs, and I took charge of everything the moment I arrived there. I had the final and exhaustive examination made. I myself removed the shrine to an adjoining room, from which that night it disappeared. This was months before Hodgson arrived in India. If he saw what he thought was a part of the shrine, it was a joke....

In "Madame Blavatsky in India," contributed by Mr. Judge to the *Boston Arena* for March 1892, and reprinted in *Theosophy* for May 1946, he gave particulars about this shrine, which figured in the unjust conclusions of the Committee's second report:—

I found that Mr. Coulomb had partly finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it had been placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work.... It was all unplanned, unoled, and not rubbed

down. He had been dismissed before he had time to finish. In the hall that opened on the stairs he had made a cunning panel, opening the back of a cupboard belonging to the "occult room." This was not finished and force had to be used to make it open, and then only by using a mallet. Another movable panel he also made in the front room, but even the agent of the Psychical [Research] Society admitted that it was very new....

All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose.

Mr. Judge had actually heard one of the missionaries admit that he had paid Coulomb about 100 rupees!

The Committee endorsed the grossly unfair Hodgson report, its essential conclusions being:—

(1) That the letters put forward by Madame Coulomb [which H.P.B. claimed contained matter interpolated by Mr. Coulomb, who could imitate her handwriting perfectly, and none of which she was ever allowed to see] were undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

(2) That, in particular, the Shrine at Adyar, through which letters, purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

Finally, they pronounce the bringer of the light of Truth to our century—as the prejudiced and unappreciative world has pronounced so many of her illustrious predecessors—an impostor, "one of the most accomplished, ingenious, and interesting impostors in history"!

These unjust conclusions were read at the General Meeting of the Society on 24th June 1885 and both the Hodgson report and the Committee's Conclusions were published in the *Proceedings* of the S.P.R., Vol. iii, pp. 201-400, issued in December, 1885. (See in this connection *The Key to Theosophy*, pp. 273-4.)

Aside from the facts that H.P.B.'s phenomena were never "presented in any other character than of instances of a power over perfectly natural though unrecognised forces, and incidentally over matter," which it was hoped would arouse

serious scientific curiosity, and that the philosophy which she expounded stands on its own merits, independent of such demonstrations, a grave injustice has been done by the S.P.R. to a noble and honest benefactor of the race. Withdrawal of the Hodgson report and the Committee's Conclusions on the basis of it would be the only rectification possible. As long as the report stands undiscredited it is a weapon ready to the hand of every superficial writer of slanderous attacks upon the fair name of the dead.

One of the objects of the association of "Friends of H. P. Blavatsky," formed ten years ago, was to bring pressure to bear on the Society for Psychical Research to withdraw its report. But as long ago as April 1930 the appeal of the Editors of *The Aryan Path* for such withdrawal was answered by Mr. W. H. Salter himself as Honorary Secretary of the S.P.R. He wrote:—

I think you are under some misapprehension as to the nature of the reports published by the Society in its *Proceedings*. In every Volume of the Society's *Proceedings* is printed a note to the effect that "the responsibility for both the facts and the reasonings in papers published in the *Proceedings* rests entirely with their authors." The criticisms therefore of Madame Blavatsky which were printed by the Society do not rest on the corporate authority of the Society, but on that of the individual investigator, in the particular case the late Dr. Hodgson.

Any action therefore of the kind you suggest would imply that the Society had accepted a responsibility for Dr. Hodgson's criticisms which it has never in fact accepted....

This disclaimer seems the less convincing and the less ingenuous in the light of Mr. Salter's own acceptance of the report in his new brochure. After all, the Committee which took upon itself the rôle of prosecutor and which brought in a verdict of "guilty" against Madame Blavatsky, "without," as pointed out in *The Theosophical Movement: 1875-1925*, "a hearing, without appeal, without recourse for the victim," had been duly appointed by the Council of the S. P. R., and the latter cannot disclaim a moral if not a legal responsibility for the former's methods and its unjust conclusions. It is high time the facts were resurveyed with open minds by those responsible for the good name of the S.P.R. at the present day.

THE FOUR STAGES OF GROWTH

IV.—THE VOICE OF THE SILENCE

The fourth stage is achievement, though one could not define its nature from the preceding steps. No novice, examining the separate identities of the chemical elements he mixes, could foretell the nature of the resultant combination, once the electric spark has fused them into unity. In the same way with consciousness, no extension of or addition to the lesser produces the greater. It is a difference in kind, not of degree, a totally other level of activity which can be expressed only by what, to the literal mind, is an absurd paradox—the very negation of “reality.” Yet the fact of the “Soundless Sound,” or “the Voice of the Silence,” is no more absurd than that, on the physical plane, the synthesis of all the seven colours of the spectrum should be the purity of no-colour, white, itself the source and container of all colours.

Noise, considered as discordant sound or sound without reference to any musical quality, belongs to time, for it is the accompaniment of change, turbulent, rajasically erratic. In its exhaustion it gives place to the dead silence of *tamas*. When the vibration is regular and harmonious, giving a definite note or notes, noise is sound, cyclic and rhythmic. But even the equilibrium of *sattva* is not stable; it, too, changes in time. The noumenon of Sound, which to our ears is Silence, is to be found in Space and in Eternity. The tone of man's life is noisy, dead or harmonious, until he has passed the stage of man and become the living, soundless “WORD.”

When he has synthesized the separated colours and sounds of his being, he passes through the prism of life out of time and space, to rebecome HIMSELF in freedom and timelessness. It is not a state achieved by a single act of surrender, for the consciousness has to be able, not merely to touch it, to hold it for a period, but to *live* in it. Its characteristics are freedom, timelessness and compassion absolute. By these is spirituality distinguished from goodness, true genius from talent, the impersonal from the personal.

Nothing is good in itself; anything is good only in relation to a particular time and place, and to a being or beings in any given circumstances. What is good at one time in its effects is evil at another. Moral good and evil depend upon the motive, but even virtue out of place becomes vice. Goodness, like *sattva*, has no permanency; it changes according to condition and consciousness. But one can sometimes sense, through the temporal nature of “good,” a timeless, boundless heart quality, *Alaya*, compassion absolute, that adapts the good through which it expresses itself according to need and yet gives something over and above it.

The reflection of timelessness and universality distinguishes great from good art. The latter belongs essentially to its own epoch, its own particular culture, and is faulty when viewed out of its particular, limited place. Great art, whatever its period, adapts itself to and has affinity with the greatness of any other period or culture. It is clothed in the garb of its epoch, just as the form and style of Shakespeare's plays are definitely Elizabethan but something immortal in them transcends the outer form. Men achieve true beauty in their creations when they produce them in the clear, white light of wisdom.

One of the graphic symbols in which Chinese art abounds is that of the fish that, leaping up the river cataracts, becomes transformed into a Dragon. The Dragon stands, H. P. B. explains, for the initiated Adept. The spaciousness of the still air in which the Dragon may be said symbolically to find its home is gained only as the culmination of almost superhuman efforts of the uplifting Will against the deafening, blinding, downward pressure in the conflict between Spirit and Matter, focussed in a death struggle within the circle of human consciousness. The conflict renews itself on a higher and higher spiral and after each victory, the Voice of the Silence speaks in greater measure, the light of the watching Presence becomes more radiant, until the man, no longer man, becomes that Soundless Voice, that

Blinding Presence, which contains all fractioned lights, all differentiated sounds.

What is the process of the transformation? When the human will, no longer directed and misdirected by desire, vibrates, through faith born of knowledge, in unison with its source in Spirit, it stirs the whole field of activity. For each man lives, as it were, in a series of concentric spheres, from gross matter up to Spirit. That just beyond mere bodily senses is the astral, filled with inchoate, whirling, elemental lives, in whose irregular activity his consciousness immerses and loses itself, with here and there false knots, aggregations of these lives, through desire and ignorance, round certain false conceptions of self, notions of God, of life, sentiments and complexes. But when man's consciousness becomes aware of its divine parentage, and his will has the force of Spirit enforcing it, then from the Spiritual Centre of his being there comes a note, a light, a power, that radiates out, and polarizes the whirling life atoms till they group themselves according to their affinities, psychic or noetic. Those whose nature is consubstantial with that Inner Centre are drawn to and absorbed by it, to become rays that shine and sing. Like living swords they stream out towards the periphery of the enclosing sphere. For on to the outer ring or shell are forced all those chaotic, dusty, thirsty, elemental grains of life, too clogged, too poisoned, too tangled in the knots of desire, to be capable of merging with the radiant Sound. The act of polarization makes them fly, by the very force of repulsion, to the outer ring, forming a steely, imprisoning shell, that is vice and selfishness personified, vice that is strengthened by the influence of the corresponding evil thought and action in the world around the man. Its actual appearance and the sensations it arouses will vary with the candidate's development and outlook, individual, family, national and racial, but whatever the form assumed and its emotional content, it will be that which has most power to affect him. It draws ever and ever inward, closer upon the soul whose consciousness is still encircled. The pressure of the atmosphere increases, the tension of sensitivity becomes almost unbearable, repeated shocks jar the very foundations of the system, the mists of delusion stretch insidious

tentacles inwards. For in this critical stage, no one, not even the spiritual teacher and parent, can break the shell, save he who created it.

It is a matter of life and death. The consciousness will be suffocated, crushed, absorbed by the cell of death, unless the purified will summon the whole might of the man's Divine Being to break through the threatening wall. It may seem at first as if there is no response. The Bright Spirit draws in on itself in the concentration of power, in the gathering of force for the attack, the flaming swords withhold their brightness, their song stills itself into utter darkness, and there is no thought, no feeling, no sensation, no shadow of a thing left for the consciousness to cling to. If the being can let go, and hold fast even to the nothingness itself, not for himself, but because the Dharma of the Heart demands that at all cost he hold on, that he keep the ranks of Service unbroken, the prison-house is shattered, and he finds himself, if only for an instant, within the endless, timeless ring of Eternity,—not appalled and paralyzed as unready men might be by its utter voidness, but saturated with its surety, its freedom, its peace and silence, its atmosphere of duration. Yet once again Time must present itself. He is still within another sphere, larger though it be, and once again the whirling lives begin their motion, once again the will must sift them, once again the armies stand opposed, and the Bright Power break through the prison-house, until there remains no grain of dust or dirt of which the shell can be made, and the God within can shine, shadowless, in the glory of the whole.

He is beyond the three qualities, rajas, tamas, sattva—excess, deficiency and the transient equilibrium between; he has poised their motion, rest and balance into one quality of harmony. He is above the fourfold cross of mind, desires, senses and body because he is no longer identified with and nailed to them but has set them turning as a wheel of life and duty. He is beyond the five impediments, for pain and misery, the sins and temptations of human frailty, the obstacles and oppressions, the hunger of desire, even the hope of self-salvation, are but shadows to him. He is no longer a prisoner within the six directions of space. Where thought passes, he is free. The

integration of his own seven principles gives him the power to unlock the mysteries of sevenfold nature.

He works with, since he is himself above the operation of, the spiral motion of Time's cycles, turning and returning on themselves in an eternal figure eight.

He is beyond the illusion of the ten points that stand for manifestation and evolution, both metaphysical and material, for he is able to see the emanation of consciousness into plurality, the emergence of heterogeneity from homogeneity, as simply a *maya*, a panorama for the sake of the perceiving Soul's experience. He becomes the master of the one vital principle that pervades and nourishes all forms of life. It circulates from and to the Solar Heart in its eleven-year rhythm; it moves in the "fire," visible and invisible; it is the electro-magnetic "fluid" through whose aid the magician performs his "miracles." It now obeys the command of his perfected will.

He is free. The chain of causation that ties man to the circle of necessity and involuntary incarnation no longer fetters him. He is free from the twelve Nidanas, from ignorance, from the propensities, karmic inheritances from previous births. He is free from the relative, shifting knowledge and the false notion of self, no longer dependent upon and impelled to action by the agents and the power of sensation. He is free from the involuntary attachment of Trishna that produces the clinging to existence, the interminable repetition of "becoming," life and death in endless alternation.

His is the power to incarnate at will, for the service of the world, free to move wherever duty calls, yet bound by the fact that he embodies and works with the very Law of Life, Karma, as the Knower of the Law, since he is no longer affected personally by it. As Master of his own Mercy, he chooses his sphere of action, energetic, protective, compassionate. In his past probations he has kept his place in the Movement, his link unbroken in the great Guruparampara chain of teacher-pupil, he has absorbed and made his own the lesson of the Renunciation of Self, and he will not irrevocably cross the threshold of "Eternity," cutting himself off from the world of his other selves. He

becomes the "Great Sacrifice," one of the ever-to-be-revered Band of Brothers of Wisdom, who live in the light of Spirit yet work in the shadows of matter for the sake of those still fighting their way from the unreal to the Real, in order that, for these ignorant, weary strugglers, there may be Light on the Path, a Voice that speaks to the inner heart, giving directions and comfort.

PAPYRUS—THE GEM

[This article is reprinted from *The Path*, Vol. I, pp. 359-60, for March 1887.—EDS.]

The roads were thronged with the people moving toward the great square, for it was a feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of "The Sacred" wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of

ONE WHO FOUND THE GEM

"In the land of the Wise-men, there dwelt a young man. Many years had he laboured in a strange mine; the 'Mine of the Priceless Gems'; hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone, would be free, be full of peace and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

"Many small stones had he found, but they were laid aside to be used when the great stone was reached.

"Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

"Far he wandered, telling his wonderful story, the *finding of the Priceless Stone*—the stone that made man greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

"Far he wandered in his own country, seeking to tell his story and give of the stone to each one he met. Silently they listened—gravely they meditated and gently they said to him: 'This is Kali-yuga, the dark age. Come to us a hundred thousand years from now. Until then—the stone is not for us. It is Karma.'

"Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: 'Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone.'

"Over the seas into another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways, and not always gently.

"Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

"Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

"One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in overreaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

"Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would none of it.

"Another heard, but he already knew of a better stone, and was sure he would find it, be-

cause he ate nothing but starlight and moonbeams.

"Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

"Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

"Near and far went the Wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

"Saddened, aged and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

"'Be not troubled, my son,' said the Wise One, 'the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner, and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labour of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is white and a fair stone!'

"Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Folding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more."

RAMESES

REFORM TAKES TIME

It is disappointing that public opinion has reacted against the proposal for the abolition of the death penalty in England, after its first success in the House of Commons, and matters now remain somewhat in *statu quo*. But something has been achieved in the bringing of the subject so prominently to public notice. It is on the mental plane that all reforms have to be effected first of all. That is why the process takes so long and why there seems to be a definite pattern to all reforms.

Take, for example, the question of colonial slavery, which began in Europe in the fifteenth century. Its atrocities and injustices were accepted as part of the natural order until, towards the end of the seventeenth century, Aphra Behn's novel *Oroonoko*, about a captive chief, stirred the public to sentimental pity. George Fox, the Quaker, also expressed his sentiments against it, but not until the 1720's were any practical steps taken, on the Quakers' public censure of it. By the middle of the century, it had become an issue among the writers of the day, as well as religious divines, etc. This moral and intellectual ferment only began to work out on the plane of action from about the last quarter of the century, with the formation of societies for the abolition of the slave trade, inquiries by Privy Council committees, resolutions tabled, a motion for a bill in 1791 defeated because of recent slave insurrections in the West Indies; and so on to other attempts, bills carried in the Commons and defeated by the Lords, until finally in 1807 a bill for the abolition of the slave trade was passed by a large majority, though even it too was violated for several years afterwards. A similar stirring was going on in Europe and on the North American continent and in 1815 at the Congress of Vienna, after the Napoleonic Wars, the principle of abolition was agreed upon, though the actual carrying out was to be determined by national circumstances. The conditions for the existing slaves became even worse as a result, and in 1823, about a century after the keynote of reform was first struck, the first anti-slavery society was founded. After rebuffs and failures the measure for the entire

abolition of slavery in the British colonies was carried, though it did not come into full effect till 1838. The period up to the last quarter of the century was marked by the acceptance by one nation after another of abolition, ending with the Civil War of 1861 in the U.S.A., and the final prohibition there of slavery, in 1865. From about the last quarter of the century, attention was directed back to the source of the slave trade, Sudan, East Africa, etc., where raiding was still going on, the trade being mainly carried on with Egypt, Turkey, Arabia and Persia. The partition of most of Africa by the various European states, the establishing of protectorates and treaties with native rulers, while it set up fresh moral and political problems, at least resulted in vigorous efforts to crush out slave raiding. After about 1910 it was practically non-existent and the final measure was passed in 1927 by Sierra Leone for the suppression of the remains of slavery.

The problem of the relationship between races has reincarnated in the present "colour question" and we may expect to find the same pattern, a similar spiral of effort against its injustices; so too with efforts for prison and penal reform, the abolition of the death penalty, etc. When one begins to observe the times of the cycles, one is not disheartened by expecting the fruition of a reform while it is yet only the time of flowering, by anticipating its practical acceptance before it has been thought about, talked about, written about and felt. But, unless this inner flowering of understanding is achieved and aided, the fruit cannot form and ripen. And here Theosophists can aid, since they alone include in their arguments against the death penalty the fact (call it hypothesis if you will, but one that cannot be disproved) that the execution of the physical body does not disperse the human being as an entity, but leaves him alive on the invisible plane, with all his energies of thought and feeling, hatred, revenge, anguish, still more active than before, and vainly seeking an outlet.

It would be helpful if these arguments could be added to the valuable data gathered by such bodies as the National Council for the Abolition of the Death Penalty, and to statistics such as those in the recently published official white paper on "Capital Punishment," which deals with the after-history of cases, in Great Britain, and the law and practice in some of the European countries.

IN THE LIGHT OF THEOSOPHY

In spite of the evident friendliness, towards Theosophists and the Theosophical Teachings, of Mr. H. S. Bellamy, whose *Built Before the Flood* was reviewed in the March 1948 *Aryan Path*, a passage in his lately published book, *The Atlantis Myth* (p. 113) shows him to be labouring under some misapprehension as to the latter. He writes :—

Whatever one may think of their ways of obtaining their often surprising insight and knowledge, one cannot help recognising that there is often a considerable kernel of fact in their mystic revelations.

Whatever the claims put forward by pseudo-Theosophy since her day, Madame Blavatsky specifically disclaims, on the opening page of her *Secret Doctrine*, the truths of Theosophy being put forward as a revelation. The system of ancient cosmogony which she puts forward is, moreover,

no fancy of one or several isolated individuals....it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. (*The Secret Doctrine* I. 272-3)

But if the fundamental teachings of Theosophy derive from such an exalted source, the great Theosophists responsible for sending Madame Blavatsky to launch the Theosophical Movement of our era, have factual records that extend far back of the historical period.

Eastern Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional.

(*S. D. I.* 646)

The Hindus' recorded astronomical observations go far back of the sinking of Poseidonis, to which Plato refers as having taken place 9,000 years before, to the sinking of the famous large island of Ruta, once part of Atlantis, about 850,000 years ago. H.P.B. points out that writing may have been unknown during the stone age of the Aryan Race and yet have been perfectly known to the Atlanteans in the palmy days of their continent. (*S. D. II.* 442)

It is a little surprising to find Mr. Bellamy considering as "suspicious" the resemblance between the date ascribed by the Greek sage Solon to the sinking of the last portion of Atlantis and the length of time which Theosophy gives as having elapsed since the sinking of that last remnant, called Poseidonis, which H.P.B. says took place about 12,000 years ago. (*S.D. II.* 765) Would it be "suspicious" for two historians to mention 1492 as the date of the discovery of America? The records upon which Theosophy is based are far more accurate, as well as far more ancient, than those which modern history can boast.

Harijan for 27th June published the translation of a valuable article which Gandhiji contributed to *Young India* of October 12th, 1921, on "The Fear or Death." His argument reads in part like a paraphrase of Krishna's discourse in the second chapter of *The Bhagavad-Gita*, which was the favourite scripture of Gandhiji :—

Why should we be upset when children or young men or old men die? Not a moment passes when someone is not born or is not dead in this world. We should feel the stupidity of rejoicing in a birth and lamenting a death. Those who believe in the soul... know that the soul never dies. The souls of the living as well as of the dead are all one. The eternal processes of creation and destruction are going on ceaselessly. There is nothing in it for which we might give ourselves up to joy or sorrow.

He argued that the abandonment of the fear of death was necessary to the attainment and retention of Swaraj. If it was abandoned, how could there be fear of imprisonment or any lesser inconvenience?

Where the fear of death, for oneself or for one's loved ones, is present, there, we may be sure, there is something wrong with the philosophy of life actually held, not merely professed. The fear of death is rooted in undue attachment to physical life, an exaltation of the physical body, the least important because the most rapidly changing and transitory of man's instruments. A great Master wrote that the struggle for life, "the real and most

prolific parent of most woes and sorrows, and all crimes," had become the almost universal scheme precisely

because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. ... Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity.

But the fear of death is only the strongest of many fears. Fear of any kind is a paralyzing force. "Fear, O Disciple, kills the will and stays all action." And H. P. B. tells us that "half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears." Cary McWilliams draws in *United Nations World* for May the picture of a fear-ridden nation which, paradoxically, is the world's materially strongest nation, the U. S. A. He writes:—

For more than a decade... as our fabulous productive capacity has jumped by approximately 50 per cent. the tides of our fear have risen. The irony is even more deeply sensed when one recognizes the pathetic fact that *we cannot identify what it is that we fear*.

The condition described seems almost psychopathic but new courage, happily, is being born to meet this alarming growth of the fear complex. It is reported that "acts of bigotry and hatred which have gone unchallenged for decades" are now being seriously resisted. In the Universities of Oklahoma and Missouri, which exclude Negro students, white students have conducted demonstrations in favour of their admission. Mr. McWilliams mentions also the Actors' Equity stand against the exclusion of Negroes from American theatres and the University of Washington's recent announcement that it would not permit social or fraternal organizations with racial or religious restrictions on membership written into their constitutions.

These are all hopeful signs, but they do not get at the root of "the hysterical, fear-ridden state of opinion in the America of 1948." Mr. McWilliams quotes Franklin D. Roosevelt's statement that "the only thing we have to fear is fear itself." Only knowledge can banish fear, which is always the result of ignorance—knowledge of the meaning of life and of relative values which will dispel the illusion of the all-importance of material life, health and comfort.

Shri Vinoba, long an earnest follower of Gandhiji, in an informal address on May 19th to people gathered for the *Urs* festival of Khwaja Pir's *Dargah*, stressed the importance of being able to forget. *Harijan* for 27th June quotes him as asking the people to forget the tragic events which had recently taken place in India. It was, he said,

always best to forget evil things. It was memory of evil things which turned men into brutes. The saints had taught them that they should remember God, do good things and forget misdeeds.

The desirability of forgetting the events which inflame the passions and awaken feelings of revenge will be admitted by any right-thinking man. But such events are not all that it is desirable to forget. *The Voice of the Silence* is unambiguous upon the danger of "the smallest wave of longing or regret for Maya's gifts illusive":—

One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew. Kill in thyself all memory of past experiences. Look not behind or thou art lost.

In her *Key to Theosophy* H.P.B. identifies memory with phantasy and calls it "the most unreliable thing in us." The explanation which she quotes from one of Plato's dialogues shows why it is that the aspirant has to drop out of his conscious thought most of the personal recollections of his life.

The phantasy... is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases....

How many of our memories but enhance the personality, making doubly difficult the weakening

of the personal idea ! Shame caused by failure to live up to the highest one knew, elation caused by small successes—or even by unmerited flattery—flashes of jealousy or of anger ; let the memory play upon the embers of any of these and in a trice the smouldering flame leaps forth and the aspirant's effort to think of himself as other than the personality is for the time reduced to ashes.

But there are memories which at all costs we must hold fast and dwell upon, the memory of the enthusiasm with which we responded to the Teachings when we contacted them for the first time in this life, the memory of the gratitude which welled up in us for those through whom the light had come, the memory of every experience, however fleeting, of the touch of a higher consciousness. "From me," Sri Krishna said, "come memory, knowledge, and also the loss of both."

The right of the State to deny its funds to schools conducting sectarian propaganda has come up repeatedly in India in connection with the proselytising activities of mission schools. Of interest in this connection is the comment of *The Literary Guide and Rationalist Review* for June on the decision last March of the United States Supreme Court that the public school systems in that country may not be used to assist religious groups in giving instruction in their beliefs.

This decision, based on a test case brought by a Champaign, Illinois, mother, is not, as one American cartoonist depicted it, a decision against the Bible and in favour of atheism. It does not ban moral education or even education in the fundamental truths which underlie all faiths, but only propaganda for particular creeds. *The Literary Guide* quotes the comment of the American weekly *Manas* to the effect that

the intent of the main decision... is clearly to curb the activities of religious organizations which seek to further sectarian ends through the agency of compulsory public education, and is not meant to sterilize independent thinking in religion or any other subject. The action of the Supreme Court upholds one of the most statesmanlike provisions of the Constitution.

Apropos of the statement in the Commentaries that "*Fruits and grain, unknown to Earth to that*

day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas (spheres)...." H. P. B. adds:—

...if it is asserted that there are no grains and fruits unknown to earth, then we may remind the reader that wheat has never been found in the wild state : it is not a product of the earth. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. (*The Secret Doctrine*, II. 373-4)

It is interesting in this connection that in his excellent lecture on "India, the Cradle Land of Democracy," given recently at the Indian Institute of Culture, Bangalore, Dr. Radhakumud Mookerji based his claim to India's having been the birth-place of civilization partly on the fact that the kind of wheat used in Europe, called bread wheat, was first cultivated in India. He cited the finding by a group of scientists led by the late distinguished Russian plant-geneticist, Professor N. I. Vavilov, that such wheat was first cultivated near the Panjab, in the mountainous wilds of Afghanistan. He mentioned also, in connection with the Mohenjo-daro excavations, that grains of wheat were discovered there which were found on investigation to be the ancestor of the wheat eaten today in the Panjab. But he did not mention Professor Vavilov's own statement, quoted in *THE THEOSOPHICAL MOVEMENT* for August 1938, Vol. VIII, p. 160, to the effect that "though the place of origin has thus been found out with more or less certainty, the actual parents of the wheats of today are not known."

In Mr. Ordway Tead's stimulating brochure *Toward First Principles in Higher Education: A Dynamic Quest for Unity* (Hazen Pamphlet No. 19) he points to the underlying reality in the many personal experiences in psychology from which, Theosophy teaches, the many creeds have sprung. He writes:—

...I submit that both those within and without formal religious affiliations have shared experiences which have had strong reality and helpfulness, in which there is the profound sense of a presence, a reality, and a conviction of wider meaning, which has spoken directly to the individual spirit of a unity, a peace and a purpose not ordinarily obvious in daily life....

The tragedy, of course, is that, too often, upon such experience of vivid reality or unity, or upon some rationalized conviction regarding that experience, a dogma is built up that here is *the* truth.

And Mr. Tead adds that "it may not be great poetry but it is great good sense to see the truth in Edwin Markham's quatrain :—

"He drew a circle that shut me out
Heretic, rebel, a thing to flout.
But Love and I had the wit to win
We drew a circle that took him in."

The fantastic theory, still popular in academic circles, that the ancient American culture was entirely independent of influences from outside the American continent is held up to deserved ridicule in *Men Out of Asia* by the American amateur archæologist Harold Sterling Gladwin, recently published by the McGraw-Hill Book Company, Inc., New York and London. His breezy discussion, very entertainingly if somewhat irreverently illustrated by Campbell Grant, is introduced by Earnest A. Hooton of the Department of Anthropology of Harvard University. The latter shares Mr. Gladwin's contempt for the independent origin theory of American culture, while disagreeing with some of his alternative theories of the peopling of America by successive waves of pure races from Asia, coming mostly via Behring Strait.

The reader of Mr. Gladwin's impressive list of the techniques and refinements in pottery which it is claimed must have been independently discovered or invented in each hemisphere will sympathize with his comment :—

To our admittedly simple minds such a series of analogies, depending upon so many chance discoveries and purposeful duplications, is an absurd premise upon which to build a theory of the origin and evolution of native American cultures.

Mr. Gladwin assembles many proofs of the relationship between the cultures of the "Old" and "New" Worlds. He mentions the Indian game of parchesi, played also in prehistoric Mexico; the identity of tone and pitch in the pan-pipes or syrinx found in Melanesia and in South America, the similarity of textile and metallurgical techniques, temple pyramids, etc.

He considers the Near and Middle East the source of the advanced and wide-spread "Q culture" in America and mentions, in further support of the diffusion theory, that the Mayan hieroglyphs

pictographic, phonetic and ideographic—were of the same type as those in Egypt, Mesopotamia and India. Then one stumbles on stamp seals, also characteristic of the same Old World centres, and finally winds up with cylindrical seals, which have always been regarded as the hallmarks of Egypt, Mesopotamia and India. It would be interesting to have a mathematician tell us what the odds would be against the Maya having independently duplicated each link in this long chain.

What would be the chances, he inquires sarcastically, "that some Australian tribe, or the Andamanese, or the Yahgan, may break out into a rash of glyphs, stamp and cylinder seals in the near future"?

A weakness of Mr. Gladwin's theory is the assumption that the Polynesians in their largest double canoes could have crossed the South Pacific when the land distribution was as today; another is his ignoring of a connection between America and Europe in the days of Atlantis. Theosophy presents cogent evidence for the existence of such a continent, and also for the prehistoric existence of a large continent in the Pacific Ocean, which has been called Lemuria.

H.P.B.'s article, "A Land of Mystery," in the first volume of *The Theosophist*, reprinted in our issues for May to August 1943, brings together a mass of evidence in this connection. H.P.B. quoted in *The Secret Doctrine* a Master's statement that

the India of the pre-historic ages...was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. (II. 327)

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